STANDARD BIBLE STORY READERS

LILLIE A. FARIS

BOOK FIVE

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Standard Bible Story Readers

BOOK FIVE

(The Fourth Reader)

BY

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PREFACE

Book Five of the Standard Bible Story Readers seeks its place in the hands of the fifth-grade child and challenges through its stories of truth, love, courage, kindness, and like characteristics, the very highest motives of that child. The stories are true to the Bible text and some of them are given in Bible language, and can not fail in their reaction upon his character.

With all the wealth of material which the Bible contains in both the Old and New Testaments, it would be an endless task to write all of the stories which are appealing; therefore it has been necessary to select just the ones which would make their ethical and religious impress in the strongest kind of way.

The books were written primarily for the children in the public schools, and their vocabularies were organized to meet that specific end. For example, The Primer contains the vocabulary common to other primers, with only the addition of Biblical words and certain phrases necessary to make the Bible story clear.

The other books have their material organized in practically the same way, and the stories which have been emphasized in each of the succeeding books have been just the stories which stimulate the interest of the boys and girls of the particular age for which the books are intended.

Each book contains its thought of Christmas—the coming of Christ into the world; then there are always some great lessons in connection with His life, and the intendment all through the series is that children may learn to love and adore Him.

In order to make the series complete, some of the finest bits of poetry and some of the great songs which carry fine sentiment, together with suitable harmony, have been added. The wise parent or teacher readily understands that when these things are rehearsed to the children, or read by them, they are easily understood and help greatly in the formation of their characters.

Many of the outstanding virtues, as honesty, courage, kindness, forgiveness, and the like, are emphasized in stories of Joseph, David and others.

The greatest possible element in character development is the Bible story, and with that dominant thought before us we have set out to accomplish the work of placing a series of Bible Story Readers in the hands of all the boys and girls in the public schools and in all homes where there are little children to enjoy them.

The task has been a great one, but the welcome received, the expressions of enjoyment from the children themselves, and the ideals to which some of the children have already attained through the reading of the books, have made it a most blessed task, and the author again expresses her appreciation to the friends who have assisted in any way in their publication.

Grateful acknowledgment is made to Houghton-Mifflin Company for their kind permission to use "Our Flag," by H. W. Longfellow; to Rose Johnson for her poem, "Mother Mine," and to E. C. Baird for the poem, "Make the World Better To-day." The poem "This Is My Father's World" is used by special arrangement with Chas. Scribner & Sons.

It has been impossible to find, through any source at hand, the names of the authors of a few of the poems contained in this book. Some of these are very, very old; we are nevertheless thankful to those who have kept their names hidden, though they have given most beautiful thought and sentiment to the world.

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THE KING OF LOVE MY SHEPHERD IS

The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His,
And He is mine forever.

Where streams of living water flow,
My ransomed soul He leadeth;
And, where the verdant pastures grow,
With food celestial feedeth.

Perverse and foolish oft I strayed,
But yet in love He sought me,
And on His shoulder gently laid,
And home, rejoicing, brought me.

And so, through all the length of days,
Thy goodness faileth never;
Good Shepherd, may I sing Thy praise
Within Thy house forever.

—Henry W. Baker.

WHEN MORNING GILDS THE SKIES

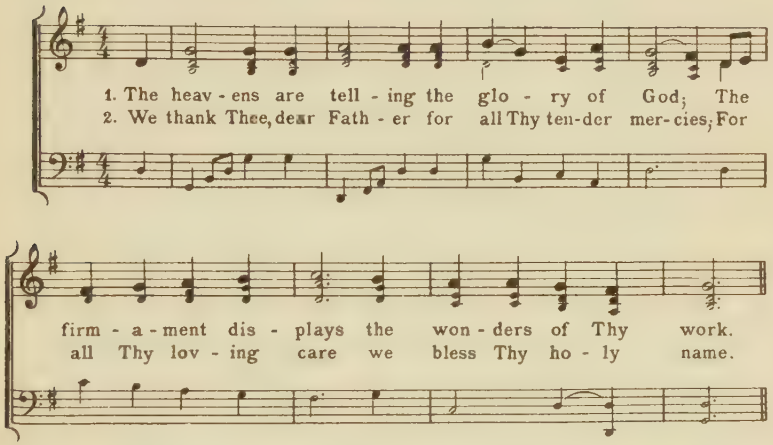
When morning gilds the skies,
My heart, awaking, cries,
May Jesus Christ be praised!
Alike at work and prayer,
To Jesus I repair;
May Jesus Christ be praised!

Whene'er the sweet church bell
Peals over hill and dell,
May Jesus Christ be praised!
Oh, hark, to what it sings,
As joyously it rings,
May Jesus Christ be praised!

The night becomes as day,
When from the heart we say,
May Jesus Christ be praised!
The powers of darkness fear,
When the sweet chant they hear,
May Jesus Christ be praised!

—Tr. Edward Caswall.

THE HEAVENS ARE TELLING


1. The heav - ens are tell - ing the glo - ry of God; The
2. We thank Thee, dear Fath - er for all Thy ten-der mer-cies; For
firm - a - ment dis - plays the won - ders of Thy work.
all Thy lov - ing care we bless Thy ho - ly name.

THE SCARLET CORD

West of the Jordan River is a country called Canaan. It is the country which the people of Israel have called their homeland ever since the time when God talked with Abraham and told him that he should be the father of a great nation of people. By "great nation" He meant the people of Israel, though they were not called that for many years after the promise was made.

These people of Israel had a great many trials to meet. Jehovah was with them and helped them at all times when they remembered Him, but there were times when they forgot all about trusting in His name, and they brought much evil upon themselves. They were always

wanting to have their own way about things, and they were perverse and foolish, forgetting that it was God who led them out of the land of Egypt, from their bondage; forgetting that He gave them manna when they were hungry in the wilderness; forgetting that He gave them quail when they called for flesh to eat. They wandered around in the wilderness for forty years, and finally came up to the east side of the Jordan River. The land which had been given to Abraham years and years ago became to the children of Israel the promised land, and it was just beyond the deep water of the Jordan. The great leader, Joshua, who had succeeded Moses, led them across the river. The waters had divided just as the waters in the Red Sea had divided when

Moses led them out of the land of Egypt; the Jordan River was crossed in safety. Not far from the place where they crossed was a city called Jericho. This city was occupied by heathen people, and it was known all over the land as a very wicked city. The city is away below the sea level, situated in a desolate valley, sweltering in the heat. The city was one which the people of Israel had to overcome, and there is a very fine story told of a woman who lived on the city wall.

Joshua had sent two spies into the city to see what it was like. He said to them: "Go view the land, and Jericho." Of course, he expected when the men came back they would tell him just how much of a struggle it would be to overcome the people there. These two men went to the

home of a woman whose name was Rahab.

It did not take long for the word to reach the king's ears that two men had come in the night from among the people of Israel, and the king was very much disturbed. He sent immediately to Rahab and asked her to bring out the men that had come to her house.

Rahab had heard about Jehovah's people and some of the victories which had been given them over the heathen kings on the east side of the Jordan. Somehow she felt that there was more power in the Jehovah of these people than in her own idols, and she did not hesitate one minute. She hurriedly took the two men to the roof of her house and hid them there. That was easy to do, for Rahab had carried bundle after bundle of flax to her

roof in order to let it dry so that she might spin it into fine linen thread.

She knew that to deliver these men to the king meant certain death to them. When the king's messengers asked that the two men be brought out to them, Rahab told them that the men had been there, but she would not tell where they were hidden and the officers went away.

After the messengers went out of the city and the gates were closed, Rahab went up on the roof and talked to the spies. She said: "I know that Jehovah hath given you the land, and that the fear of you is fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard how Jehovah dried up the water of the Red Sea before you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were beyond the Jordan; unto Sihon and to Og, whom ye utterly destroyed.

"And as soon as we heard it, our hearts did melt, neither did there remain any more spirit in any man, because of you: for Jehovah your God, He is God in heaven above, and on earth beneath. Now, therefore, I pray you, swear unto

me by Jehovah, since I have dealt kindly with you, that ye also will deal kindly with my father's house, and give me a true token; and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and will deliver our lives from death."

It seemed to the spies like a wonderful thing for a heathen woman to show as much faith in Jehovah as this woman Rahab did. And when she asked what they were willing to do in return for her kindness to them, it was not that she wanted pay for that which she had done, but she knew that a great siege was coming; she knew that her people would be overcome as the heathen kings beyond the Jordan had been overcome; she felt sure that the people would all be destroyed, and so she

plead for her father and her mother and her brothers and sisters.

The men said to her: "Our life for yours if ye utter not this our business; and it shall be when Jehovah giveth us the land that we will deal kindly and truly with thee."

Rahab took a cord made from scarlet thread and let the two men down over the outside of the wall. They told her that she should take that same cord and fasten it in her window so that they would know her house, and they told her also to have her father and her mother and her brethren and all her father's household come under her roof, and that they would be spared when the time came for the people to attack Jericho.

Rahab then told the men to hurry to the mountains and to stay there for three days

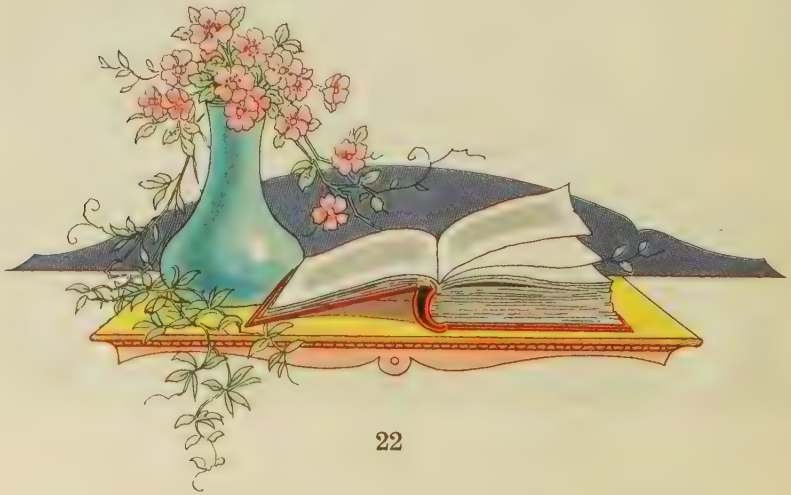
until their pursuers should stop searching for them.

When the spies returned to their camp they reported everything to their leader, Joshua. They told him about Rahab's kindness to them, and they did not forget to tell him of their promise to her and of the agreement which they had made for her to put the red cord in the window of her home. They said: "Truly Jehovah hath delivered into our hands all the land, and moreover all the inhabitants of the land do melt away from us."

After much preparation, Joshua, with a great army of Israelites, planned to take the city of Jericho. When everything was ready Joshua remembered what the two spies had told him, and he sent them over to the city to look for the scarlet cord

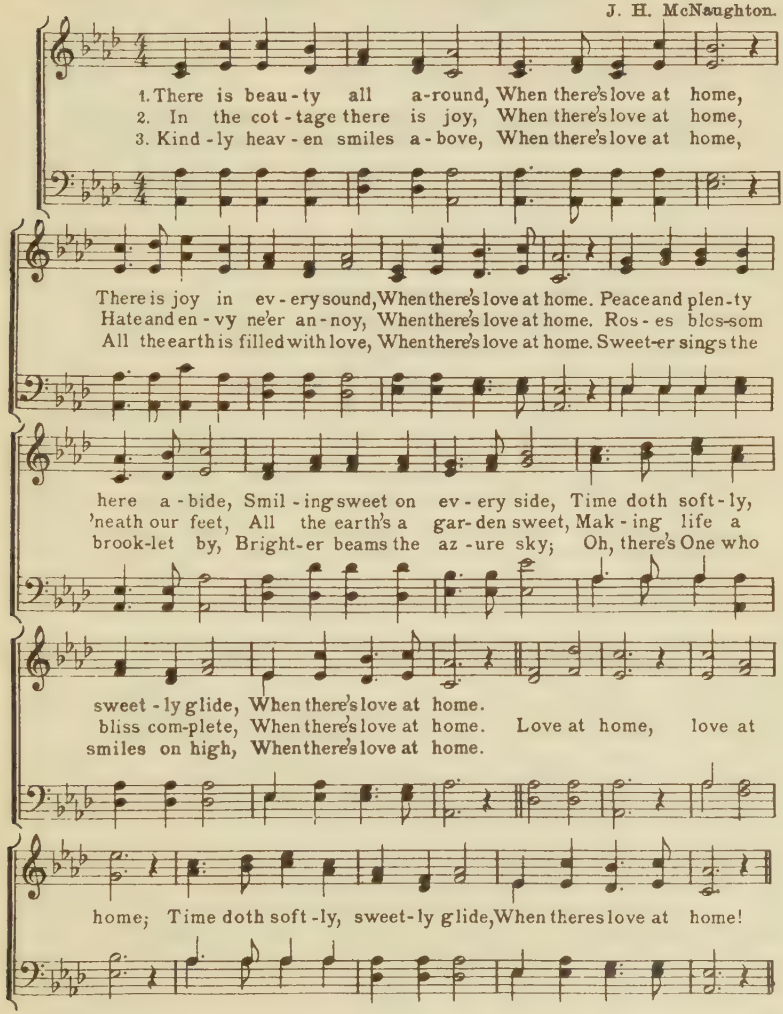
that was to hang from the window of Rahab's home.

After a little while they found the cord, and they went to the house and brought Rahab's father and all her father's people out in safety. All the other people in the city were overcome; the walls of Jericho fell, and Rahab and her family were saved because of her great faith in Jehovah and the help she had given to His people.



WHEN THERE'S LOVE AT HOME

J. H. McNaughton.

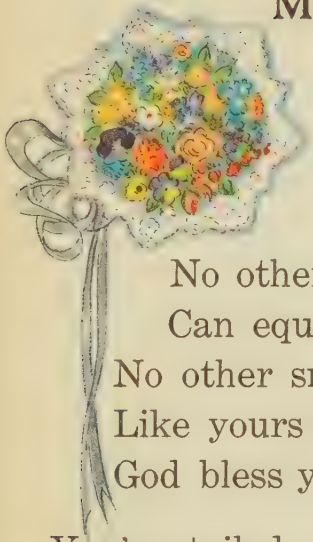

1. There is beau-ty all a-round, When there's love at home,
2. In the cot-tage there is joy, When there's love at home,
3. Kind-ly heav-en smiles a-bove, When there's love at home,
There is joy in ev-ery sound, When there's love at home. Peace and plen-ty
Hate and en-vy ne'er an-noy, When there's love at home. Ros-es blos-som
All the earth is filled with love, When there's love at home. Sweet-er sings the
here a-bide, Smil-ing sweet on ev-ery side, Time doth soft-ly,
'neath our feet, All the earth's a gar-den sweet, Mak-ing life a
brook-let by, Bright-er beams the az-ure sky; Oh, there's One who
sweet-ly glide, When there's love at home.
bliss com-plete, When there's love at home. Love at home, love at
smiles on high, When there's love at home.
home; Time doth soft-ly, sweet-ly glide, When there's love at home!

FORGET NOT

My son, forget not my law;
But let thy heart keep my commandments:
For length of days, and years of life,
And peace, will they add to thee.
Let not kindness and truth forsake thee:
Bind them about thy neck;
Write them upon the tablet of thy heart:
So shalt thou find favor and good understanding
In the sight of God and man.
Trust in Jehovah with all thy heart,
And lean not upon thine own understanding:
In all thy ways acknowledge Him,
And He will direct thy paths.
Be not wise in thine own eyes;
Fear Jehovah, and depart from evil.

—Prov. 3:1-7.

MOTHER MINE



Your smile, your touch, your
gentle, tender ways,
These, mother mine, have
guided all my days;
No other hand with soft caress
Can equal yours in tenderness;
No other smile, 'mid storm or shine,
Like yours can shed a light benign.
God bless you, mother, mother mine!

You've toiled, you've hoped, you've loved be-
yond compare.
Now, mother mine, your brow is ridged
with care;
And as I look upon your face
Those years of sacrifice I trace,
And in your eyes there seems to shine
That light of love that is divine.
God bless you, mother, mother mine!

—*Rose Johnson.*

A WOMAN'S COURAGE

When God's chosen people, the Israelites, were traveling toward the promised land, they had many trials and struggles. All the time they did the things which had been commanded by Jehovah, everything went well with them, but they were people who forgot, and constantly they were stepping aside from the way which had been planned for them. They would do things which did not please God, yet He was very patient with them.

In order to help these people, God planned to set judges over them so that all their troubles might be talked over and everything made easier for them.

Among the judges who were selected from time to time was one woman whose name was Deborah. You have only to look

at her picture to know that she was a grand and glorious spirit among the people.

The following story from the Bible will show you something of her courage:

"And the children of Israel again did that which was evil in the sight of Jehovah, when Ehud was dead.

"And Jehovah sold them into the hand of Jabin, king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, who dwelt in Harosheth of the Gentiles.

"And the children of Israel cried unto Jehovah: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

"Now Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time.

"And she dwelt under the palm-tree of Deborah, between Ramah and Bethel in the hill-country of Ephraim; and the children of Israel came up to her for judgment.

"And she sent and called Barak, the son of Abinoam, out of Kedesh-Naphtali, and said unto him, Hath not Jehovah, the God of Israel, commanded, saying, Go and draw unto mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

"And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand.

"And Barak said unto her, If thou wilt go with me, then will I go; but if thou wilt not go with me, I will not go.

"And she said, I will surely go with thee: not-

withstanding, the journey that thou takest shall not be for thine honor; for Jehovah will sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

"And Barak called Zebulun and Naphtali together to Kedesh; and there went up ten thousand men at his feet: and Deborah went up with him.

"And they told Sisera that Barak the son of Abincam was gone up to mount Tabor.

"And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, unto the river Kishon.

"And Deborah said unto Barak, Up; for this is the day in which Jehovah hath delivered Sisera into thy hand: is not Jehovah

gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

"And Jehovah discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; and Sisera alighted from his chariot, and fled away on his feet.

"But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell by the edge of the sword; there was not a man left."

It must have been a frightful thing for the children of Israel to know that they were to fight an enemy who outnumbered them so greatly, and who outranked them in equipment; they knew that this would be a decisive stroke, and had it not been

for the courage of this brave woman there perhaps would not have remained a man to tell the tale. But with the cheer, the keen insight and wise judgment of Deborah, they were led to a wonderful victory.

Deborah knew that the enemy had nine hundred iron chariots; she knew, too, that their own forces were scattered especially through the southern part of the kingdom, and she commissioned Barak to call them together in Jehovah's name, and she outlined to him the place of battle. It was wise judgment that led her to place the children of Israel upon the hillside of Mount Tabor, because the chariots of iron were far less effective, and this gave them the vantage in every way.

The victory was overwhelming, and Deborah will always stand out as a great judge.

JERUSALEM THE BELOVED

I was glad when they said unto me,
Let us go unto the house of Jehovah.
Our feet are standing
Within thy gates, O Jerusalem,
Jerusalem, that art builded
As a city that is compact together;
Whither the tribes go up, even the tribes of
Jehovah for an ordinance for Israel,
To give thanks unto the name of Jehovah.
Pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes,
I will now say, Peace be within thee.
For the sake of the house of Jehovah our God
I will seek thy good.

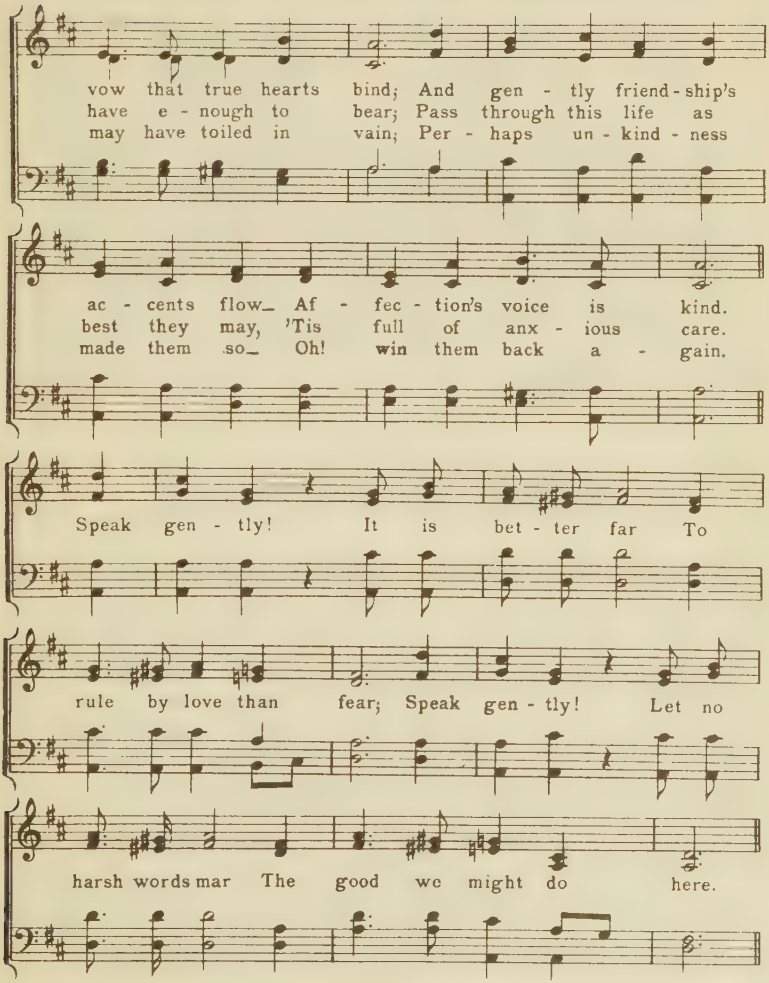
—Psalm 122.

SPEAK GENTLY

David Bates. Carrie B. Adams.

p
1. Speak gen - tly! It is bet - ter far To
2. Speak gen - tly to the lit - tle child, Its
3. Speak gen - tly to the a - ged one, Grieve
rule by love than fear. Speak gen - tly! Let no
love be sure to gain; Teach it in ac - cents
not the care - worn heart; The sands of life are
harsh words mar The good we might do
soft and mild_ It may not long re -
near - ly run; Let such in peace de -
here. Speak gen - tly! Love doth whis - per low The
main. Speak gen - tly to the young, for they Will
part. Speak gen - tly to the err - ing; know They

SPEAK GENTLY (Continued)


vow that true hearts bind; And gen - tly friend - ship's
have e - nough to bear; Pass through this life as
may have toiled in vain; Per - haps un - kind - ness
ac - cents flow_ Af - fec - tion's voice is kind.
best they may, 'Tis full of anx - ious care.
made them so_ Oh! win them back a - gain.
Speak gen - tly! It is bet - ter far To
rule by love than fear; Speak gen - tly! Let no
harsh words mar The good we might do here.

GOD'S HANDIWORK

The heavens declare the glory of God;
And the firmament showeth His handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language;
Their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.

In them hath He set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
His going forth is from the end of the heavens,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.
The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring for ever:

The ordinances of Jehovah are true, and
righteous altogether.
More to be desired are they than gold, yea,
than much fine gold;
Sweeter also than honey and the droppings
of the honeycomb.
Moreover by them is Thy servant warned:
In keeping them there is great reward.
Who can discern his errors?
Clear Thou me from hidden faults.
Keep back Thy servant also from presump-
tuous sins;
Let them not have dominion over me:
Then shall I be upright,
And I shall be clear from great transgression.
Let the words of my mouth and the medita-
tion of my heart
Be acceptable in Thy sight,
O Jehovah, my Rock, and my Redeemer.

—Psalm 19.

WINNING A KINGDOM

A great many years after Gideon and his brave army of three hundred had overcome the enemies of the people of Israel, the country was ruled by another judge whose name was Samuel. This was the very same Samuel who had been taken to the temple at Shiloh when he was just a little boy; the same Samuel that had heard in the night the still small voice that called to him; the same Samuel that had answered, "Speak, Lord, for thy servant heareth."

Samuel had grown to manhood, and he had become the judge of all the people of Israel. He was a wise judge, and after he grew old he was anxious that his own two sons should be the judges after him. He

wanted them to be just in all their dealings with the people, but the two sons of Samuel were not careful as their father had been; they were not straightforward and honest; many times they took money dishonestly, and the older people noticed. They knew that the sons of Samuel would never be good judges like their father had been, and they told him so. They said to him: "Behold, thou art old, and thy sons do not walk in thy ways; make us a king to judge us."

Poor old Samuel! It must have been a great disappointment to him to know that his sons were not doing the things that he had advised them. He had wanted so much to keep the judges ruling the people so that they would never call for a king. Samuel was afraid that if they had an earthly

king they might forget to worship God as their only King.

After Samuel had spoken to God about the matter, he had an answer which satisfied him. God said to him: "Tell them what they may expect if they do have a king to rule over them."

Samuel still kept hoping, when he called the people to give them God's message, that they would not insist on having a king, but he was bitterly disappointed. The people cried: "Give us a king that we may be like other nations; we will have a king over us."

Again Samuel talked to God, and this time the Voice told Samuel that a man had been chosen for king. The young man's name was Saul, and he was a strapping, great, strong fellow, taller than any other

man in the kingdom—one who looked as though he could fight battles for the people, though he was a very modest, retiring young man.

Saul was the son of a man named Kish, and one day some of Kish's donkeys had strayed away, and he sent Saul, with a servant, to find them. The two hunted and hunted, but they could not find the donkeys. Finally the servant said: "Let's go to the home of the prophet here in Ramah, and he will tell us where to find the donkeys."

Just the day before this happened, Jehovah had said to Samuel: "To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel." And as Saul came up toward the

gate where Samuel was standing, he said to Samuel: "Tell me, I pray thee, where the seer's house is." Samuel answered: "I am the seer." Then he invited Saul to go with them to a great feast. He said: "Don't trouble about your father's donkeys, for they are all right."

Saul was very much surprised that this great prophet should invite him to eat and to stay overnight at his home. Samuel knew that Saul was to be the king, but the young man had no way of knowing what was in the old seer's mind. Saul said to him in answer to his invitation: "Am not I a Benjamite, of the smallest of the tribes of Israel, and my family the least of all the tribe of Benjamin? Wherefore then speakest thou to me after this manner?"

Samuel said no more to the young man at that time, but just took him to the feast and gave him and his servant seats of honor at the table where there were about thirty guests.

In the morning Samuel called to Saul and said, "Up, that I may send thee away." He then took Saul and the servant to the edge of the city and told Saul to let the servant pass on. Then Samuel took a vial of oil and poured it upon Saul's head and said: "Is it not that Jehovah hath appointed thee to be a prince over his inheritance?" He then told Saul that as he went on his way home he would meet two men who would tell him that the donkeys had been found; then he would meet three men carrying food, and later he would meet a number of prophets car-

rying musical instruments. Then said Samuel: "The spirit of the Lord will come upon you, and you will prophesy with them and be turned into another man."

Saul turned to go, and as he did the words which Samuel spoke came true; his heart was changed, and he began to prophesy, and the others could not understand it. An uncle of Saul's begged him to tell where he had been, and, after he learned that Saul had visited Samuel, he wanted to know what the old prophet had said to him. Saul did not tell him what Samuel had said about the kingdom. He only answered, "He told us that my father's donkeys were found."

Very soon after this Samuel called all the people together at a city called Mizpah. He said to them: "Thus saith Jehovah, the

God of Israel: I brought up Israel out of Egypt, and I delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you: but ye have this day rejected your God, Who Himself saveth you out of all your calamities and your distresses; and ye have said unto Him, Nay, but set a king over us. Now therefore present yourselves before Jehovah by your tribes, and by your thousands."

As the tribes passed by, the tribe of Benjamin was taken, and Saul, the son of Kish, was chosen. When he was called he could not be found. Later they found that he was hiding among the baggage. He did not feel as though he could face all the people and become their great ruler, as Samuel had told him. But Samuel anointed him

before all the people and told them that he was the man that God had chosen to become the king. Then the people shouted and said, "Long live the king; long live the king."

A PRAYER

Jesus, hear our humblest prayer;
Tender Shepherd of Thy sheep,
Let Thy mercy and Thy care
All our souls in safety keep.

In Thy strength may we be strong;
Sweeten every cross and pain;
Give us, if Thou wilt, erelong
Here to meet in peace again.

—*John Newton.*

LOSING A KINGDOM

When the people of Israel were dissatisfied with the judges, and asked God to give them a king, He chose a fine, stalwart young man and gave him a particular message through the old judge, Samuel. God told Samuel to anoint Saul to be the king, and Samuel helped the young man very much and became very fond of him.

Saul seemed to want to do just what was right, and asked God to direct him; but after awhile a little thought crept into the king's mind that he would do just as he pleased about certain things, and he did not ask help from the heavenly Father.

Each time that Saul had to put up a fight for his people, God directed him, and he seemed very happy when he had done just

right. One time a heathen people called Amalekites, who had for their king a man named Agag, planned to take away Saul's country. Now, the Amalekites were people who had troubled the children of Israel very greatly just after they had crossed the Red Sea, and Jehovah sent Samuel to tell Saul that He had not forgotten how the Amalekites had treated His people. He said: "Tell Saul to go and utterly destroy the Amalekites, and everything that they have, even to the flocks and herds."

King Saul called all his men together. He had a tremendous army; there were two hundred thousand footmen and ten thousand men of Judah.

Saul and his men went to the city and waited on the outskirts. There were certain

other people in the city aside from the Amalekites, and Saul warned them that they should get away just as quickly as they could, for he did not want to harm any one except those whom he had been sent to destroy. After these people had gone, Saul's army attacked the Amalekites and did just what they had been told to do, except that they spared King Agag, and they also kept the best of the sheep and oxen, of the fatlings and all that was good in the land; they destroyed all that was vile and inferior, but they kept everything that was good.

They did not see the harm, even if it were God's will that they should destroy all these things. And King Saul consented to this! A man that had been raised from the ranks to the kingship; a man

who had been guided by Jehovah Himself in all the trying affairs of his kingdom—had come to the place where he disobeyed the Father in heaven; he reached the place where he thought his own way best.

And the consequences which should naturally follow, did. God spoke to Samuel and said: "It repenteth Me that I have set up Saul to be the king: for he is turned back from following Me, and hath not performed My commandments."

It worried poor old Samuel so much to have Saul turn aside from God's law; he cried all night to Jehovah, and in the morning he rose very early to meet Saul. And the first thing that Saul did when he saw Samuel was to say: "I have performed the commandments of Jehovah."

But Samuel was not to be deceived; he said: "What meaneth then the bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

But Saul made the excuse: "The people spared the best of the sheep and the oxen, to sacrifice unto Jehovah, and the rest we have utterly destroyed."

Old Judge Samuel looked at Saul in a sorrowful way and said: "Stay, and I will tell thee what Jehovah hath said to me this night." And he added: "Thou wast little in thine own sight, but thou wast made head of the tribes of Israel, and Jehovah anointed thee king, and He sent thee on a journey and said, 'Go, destroy the Amalekites and fight against them until they be consumed.' Wherefore then didst thou not obey the voice of Jehovah?"

Saul answered Samuel: "I have obeyed the voice of Jehovah." Then he blamed the offense which his army had committed upon the people themselves. He said: "The people took the spoil, the sheep and the oxen and the good things. They are going to make a sacrifice to Jehovah."

Then Samuel gave Saul the word that his kingdom should be taken away from him. He said: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams, for rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of Jehovah, He hath also rejected thee from being king."

It was not so very long after this time that Saul's kingdom was taken away from him and given to David.

GUIDING ARIGHT

Now if we put the horses' bridles into their mouths that they may obey us, we turn about their whole body also.

Behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder,

whither the impulse of the steersman willeth.

So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire!

And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell.

For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind:

But the tongue can no man tame; it is a restless evil, it is full of deadly poison.

Who is wise and understanding among you? Let him show by his good life his works in meekness of wisdom.

—Jas. 3: 2-13.

NEHEMIAH THE BUILDER

One time there lived a good man whose name was Nehemiah. He was a captive in a far-away country, and was a great favorite with the king of that country. Artaxerxes, the king, wanted Nehemiah to be his cupbearer, and Nehemiah lived in the palace.

Many of Nehemiah's friends lived in the city of Jerusalem; many of them had been taken captive years before our story opens, and had been carried over into this strange country where Artaxerxes was the king.

After a long time the king had allowed many of the people to go back home. They found their city in a sad plight; the walls of Jerusalem had been torn down and

many of the beautiful things had been destroyed.

The people tried to fix up the walls, but they did not get along very well; they did not have much money to spend, and they were very much discouraged.

One day some of Nehemiah's friends came down from Jerusalem to the city where he lived. He asked them how the people at Jerusalem were getting along, and they answered: "The walls are broken down and the beautiful gates of the city are all burned, and the people do not have enough to eat; many of them are sick and in distress."

When Nehemiah heard this he felt so sad that he sat down and cried. He fasted and prayed to God for the people back home. He prayed that God would let him go

back to Jerusalem and try to help the people there.

Nehemiah knew that it was of no use to cry, and just made up his mind that he would help all he could, and he knew that if he trusted and prayed God would surely answer his prayers.

After awhile Nehemiah went back into the king's presence, but he could not get the sad look from his face. The king could not understand, because he had never seen his cupbearer looking sad. Nehemiah had always been happy to serve the king, and now Artaxerxes looked up and said: "Why is thy countenance sad, seeing thou art not sick? This is surely sorrow of the heart."

The good cupbearer was very much frightened when the king said this, but he

knew that his king was good-hearted, and that perhaps if he told him the sorrow that was in his own heart King Artaxerxes might be able to help him, so he made up his mind to let the king know all about the trouble.

He bowed low before Artaxerxes and said: "Oh, king, live forever." Then he added: "Why should I not be sad, when the city, the home of my fathers, lies in waste, and the gates thereof are consumed with fire?"

The king asked Nehemiah what he wanted. Nehemiah right there prayed to God for help. Then he said: "Oh, king, if it please you, let me go back to Jerusalem and help rebuild it."

It was a hard favor for Nehemiah to ask, but the king seemed very kind. He

disliked to have his cupbearer go, and yet he did not want to deny his request. He said: "How long will you be gone? When will you return?" And Nehemiah set the time when he would be back in the king's palace again.

Then the king gave Nehemiah letters to the keeper of his forests and told him to furnish timbers for Nehemiah. The king gave him other presents, too, and sent many strong men to aid the work.

When Nehemiah reached Jerusalem he found some people who were not willing to have him rebuild the walls. They were the enemies of his people, and this brave man looked around and planned just what he would do. He did not plan without God's help, for all the time he had hidden God's message in his heart.

Finally the time came when Nehemiah told the men who were with him what God's message had been, and they were all so glad that they said immediately, "Let us rise up and build."

Then Nehemiah talked to the men who did not want to see the walls built up. They were very scornful and made fun of Nehemiah. But that did no good. The men went right to work, but these enemies tried to destroy Nehemiah; they plotted and planned together and sent messengers four times to tell him to come out and meet them. At last they sent a fifth message—a written letter, which said: "It is reported that you and the Jews think to rebel: and that you are building the wall for that purpose, and also that you want to be their king.

There is already a king in Jerusalem, and we will report this to him."

Then Nehemiah sent a message to these enemies. He said: "There are no such things as you have said, but you have made them up."

Nehemiah and his brave men kept on working. The work had been so very hard —the stones for the walls were very heavy, and then they were in constant fear that the enemy might come and destroy them; but their great, strong leader had urged them to work on, and they did this, with many men on guard holding swords and spears and shields and coats of mail, and every workman having his sword buckled at his side.

Nehemiah had said to them: "Be not afraid; remember the Lord, who is great and

terrible; and fight for your sons and your daughters, your wives and your houses."

In just fifty-two days from the time they started, the walls were finished and there was a great day of rejoicing for all the people of Jerusalem.

A GLAD SONG

When Jehovah brought back those that returned to Zion,
We were like unto them that dream.
Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the nations,
Jehovah hath done great things for us,
Whereof we are glad.
Turn again our captivity, O Jehovah,
As the streams in the South.

—Psalm 126.

THE WISE MAN'S ADVICE

Hear thou, my son, and be wise,
And guide thy heart in the way.
Be not among winebibbers.

. . . . . .

Who hath woe?
Who hath sorrow?
Who hath contentions?
Who hath complaining?
Who hath wounds without cause?
Who hath redness of eyes?
They that tarry long at the wine.
They that go to seek out mixed wine.
Look not thou upon the wine when it is red,
When it sparkleth in the cup,
When it goeth down smoothly:
At the last it biteth like a serpent,
And stingeth like an adder.

—Prov. 23: 29-32.

EZRA THE TEACHER

King Solomon was the wisest king that ever ruled in Jerusalem. The splendor of his reign attracted the attention of the whole known world.

Aside from the wonderful palace and other buildings which were erected, the one great thing that he did was to build the temple for the worship of God.

The people of Israel for many years worshiped at this temple, and then gradually they became careless. They not only were careless in their worship of God, but they even became so wicked that the Father in heaven had to allow them to be punished in order to bring them to their senses.

At last the king of another country sent his

soldiers to conquer the people of Israel and carry them away captive to his own city of Babylon.

These soldiers did not let even God's house go unharmed; they carried away the gold and silver vessels from the altars. They took everything from the temple which they thought they could use. They left the temple looking very dilapidated.

The people of Israel were very, very sad because they were prisoners, and longed many times to go back to their home country. They promised themselves that they would never turn away from God again; that they would surely always be mindful of the things which He said to them.

Sometimes in the evening, when the hard day's work was done, crowds of people would

sit around and tell the boys and girls of the beautiful temple and the way their people came from miles around to worship God. Perhaps they told these boys and girls all about the gold and silver vessels that had been used in the service at the altar, and how even these had been destroyed by the heathen king's soldiers. Then there were great stories about David and Solomon and Moses and other leaders who had been so wonderful.

The boys and girls, as they listened, thought what a wonderful place Jerusalem must be, and they hoped that some time they would get to see it. They wanted so much to see the great temple there. They knew it had been robbed, but they thought it must still be very beautiful.

After many years of captivity a new king

became the ruler of Babylon. There was something very fine about this King Cyrus, and when he knew about the destruction of Jerusalem, the fine buildings there and the great temple, he decided that he would set the captive Jews free and let all who wanted to, go back to their old home. He told them that they should build up the places that had been torn down, and gave them much gold and silver to help them.

Thousands upon thousands of the Jewish people accepted this offer of freedom. They returned to Jerusalem and went to work to restore its former beauty and security.

But the good King Cyrus died, and the new king of Babylon and his officers interfered with the repair work, and it was a long time before the matter was settled.

At last another great king, whose name was Darius, assisted in the work; he sent Ezra, a noble, good Jew, to guide the people.

Ezra's greatest hope had always been that he might help in God's work and teach His law to the people.

King Darius sent a letter to Ezra in which he said: "I make a decree that all the people of Israel, and the priests and Levites who are in my realm, who are minded of their own free will, go with thee."

After awhile Ezra had the people all ready to start back to Jerusalem with him. It was going to be a long, hard trip, but the people were very anxious to go, and those who were able started with Ezra. Just before going he took them all down to a riverside and talked to them. The good,

new king had sent word by him to the people that they might be free now, and Ezra, the great leader, gave the message to them. He told them that the king was anxious that they should go back and take gold and silver and everything that they needed, anxious for them to be happy and contented.

Just as they were ready to start, Ezra said: "We should pray to God to help us, to guard us and protect us. I might ask the king for soldiers to guard us, but I am ashamed to do that, because we have told him about our God and told him that our God will protect us and care for us." Then the people all bowed their heads in prayer and Ezra lifted up his voice and asked God to shield them from all danger.

All the presents which the good king had

given of gold and silver and precious stones were guarded well and taken to the temple.

Many times on the journey, as they became tired, they would sit down there and talk with one another about the beauty of their old home.

Many children were with their fathers and mothers, and they, too, were anxious to get home—just as anxious as if they had seen Jerusalem before and loved its temple, its streets and its gates.

It would seem almost that you could hear one of these boys as he told tales of the city to the companions around him. "I have never seen Jerusalem, but I shall know it, because my grandfather has told me all about it, and I am just sure that nobody will have to tell me where the beau-

tiful temple is, for I shall know it too."

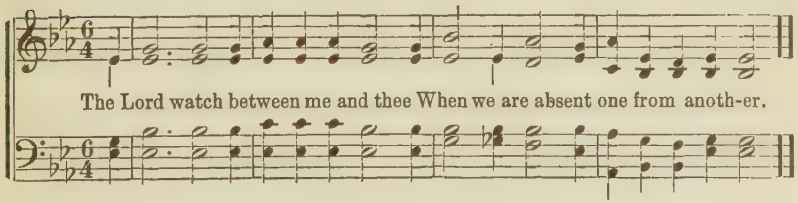
The long journey was ended at last, and the people, with glad, thankful hearts, stood within the walls of the old city. How happy they were, and then the walls were rebuilt, and the temple, too, was renewed and the time had come for a great thanksgiving. The people were gathered together in one place, and Ezra, the teacher, who had come to the new Jerusalem with the law of Jehovah in his hands, appeared before the people to teach them. And as he read and taught, the people listened and vowed that they would always be faithful to God.

A SONG OF SORROW

By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps.
For there they that led us captive required
of us songs,
And they that wasted us required of us mirth,
saying,
Sing us one of the songs of Zion.
How shall we sing Jehovah's song
In a foreign land?
If I forget thee, O Jerusalem,
Let my right hand forget her skill.
Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I prefer not Jerusalem

Above my chief joy.
Remember, O Jehovah, against the children
of Edom
The day of Jerusalem;
Who said, Rase it, rase it,
Even to the foundation thereof.
O daughter of Babylon, that art to be de-
stroyed,
Happy shall he be, that rewardeth thee
As thou hast served us.
Happy shall he be, that taketh and dasheth
thy little ones
Against the rock.

—Psalm 137.



A PRINCE WHO HEARD GOD'S VOICE

A great many years ago there lived in the city of Jerusalem a young prince whose name was Isaiah.

At the time Isaiah lived Jerusalem was the capital city of the kingdom of Judah, and the people who lived in and around the city, those who came there on business and those who came for the great feasts of the Jewish people were all supposed to be loyal to God's laws and the Jewish ordinances; but they were not all faithful and loyal. There were those who did wrong continuously; those who trampled the poor under their feet; those who used God's name in vain; indeed, most of them were very sinful.

Isaiah, as a young boy, had gone to the temple to worship Jehovah, and, somehow, everything in connection with God's worship had meant a great deal to him. He had seen the wickedness around him, and he knew that his people were not living in the right way. This troubled Isaiah very much, and he longed to do something that would help the people see their folly, and one day, while he was at prayer in the great temple, a wonderful vision came to him.

In the vision Isaiah saw the Lord sitting upon a high throne, and the heavenly hosts seemed to fill the temple. "Above Him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly."

As Isaiah looked he saw these winged messengers of Jehovah, and they sang one to another: "Holy, holy, holy is Jehovah of hosts. The whole earth is filled with His glory." It seemed that the very foundations of the temple shook as these messengers sang, and Isaiah cried out in prayer to God: "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of hosts."

Then one of the seraphim flew to the altar and took a live coal with some tongs; he flew to Isaiah and touched the coal to Isaiah's lips; then he said: "Lo, this hath touched thy lips; thine iniquity is taken away."

Isaiah knew that his lips had been cleansed, and he listened for the message that

would come to him. Such a wonderful message it was coming from God Himself. "Whom shall I send, and who will go for us?" And Isaiah answered, "Here am I; send me." Then the voice of God came again, "Go and tell my people of their sins."

Most of the time it is not an easy thing to tell people of their wickedness, but God never sent one of His prophets to tell His people how to live without promising to be near that prophet; He never sent one on a hard journey without saying, "Certainly I will be with thee." And so this time He promised to be with Isaiah. He said: "Go, preach to my people in the land of Judah; they are stubborn; they have ears, but they will not hear; they have eyes, but they will not see.

And so it was that Isaiah became one of God's greatest prophets. For seventy years he preached to the people; he talked to the kings and told them what God would have them do.

OUR FLAG

And everywhere
The slender, graceful spars
Poise aloft in the air,
And at the masthead,
White, blue and red,
A flag unrolls—the Stripes
and Stars.
Ah! when the wanderer,
lonely, friendless,
In foreign harbors shall behold
That flag unrolled,
'Twill be as a friendly hand
Stretched out from his
native land,
Filling his heart with memories
sweet and endless!

—*Henry Wadsworth Longfellow.*

AMERICA, THE BEAUTIFUL

Katherine Lee Bates — Samuel A. Ward.

1. O beau - ti - ful for spa-cious skies, For am - ber waves of grain,
2. O beau - ti - ful for pil - grim feet, Whose stern, im-pas-sioned stress
3. O beau - ti - ful for he - roes proved In lib - er - at - ing strife,
4. O beau - ti - ful for pa - triot dream That sees be - yond the years
For pur - ple moun-tain maj - es - ties A - bove the fruit - ed plain!
A thor-ough-fare for free - dom beat A - cross the wil - der - ness!
Who more than self their coun - try loved, And mer - cy more than life!
Thine al - a - bas - ter cit - ies gleam, Undimmed by hu - man tears!
A - mer - i - ca! A - mer - i - ca! God shed His grace on thee,
A - mer - i - ca! A - mer - i - ca! God mend thine ev - 'ry flaw,
A - mer - i - ca! A - mer - i - ca! May God thy gold re - fine,
A - mer - i - ca! A - mer - i - ca! God shed His grace on thee,
And crown thy good with broth - er-hood From sea to shin - ing sea!
Con - firm thy soul in self - con-trol, Thy lib - er - ty in law!
Till all suc-cess be no - ble-ness, And ev - 'ry gain di - vine!
And crown thy good with broth - er-hood From sea to shin - ing sea!

TASTE NOT, HANDLE NOT

Many hundreds of years ago there lived in the western part of Asia a man whose name was Rechab. As Rechab looked around upon his neighbors and the people of his community, many times he saw them drunken with wine. As he watched them he saw that they were incapable of attending to any sort of business, and they were so foolish that it made him resolve that he would never make nor drink wine.

One day, when Rechab had thought more than usual about the condition of the people in the country around him, he called his sons to him. He pointed out to them the way these other people were doing, and gave them this command: "Ye shall drink

no wine, neither ye nor your sons, for ever."

Perhaps you will think that the sons of Rechab obeyed their father's command for just a little while; maybe some of you think they obeyed it just as long as their father lived. Perhaps this story will help you to find out just how long they kept it.

God had tried the children of Israel in many, many ways. He had been very gracious to them, had given them food when they could not get it; He had protected them from their enemies and from wild beasts of the field, and He, too, had given the commands of a Father, asking His sons to walk in His laws and statutes. This they would do for a short time only.

One day God spoke to His prophet Jeremiah and asked him to put a test before the

sons of Rechab. He said to Jeremiah: "Go to the house of the Rechabites, and speak to them and bring them into one of the rooms of the temple, and give them wine to drink." And Jeremiah did just as he had been told to do; he brought all of the house of the Rechabites, took them into one of the rooms and set before them bowls full of wine. Then he gave them cups to drink from and said to them, "Drink ye wine."

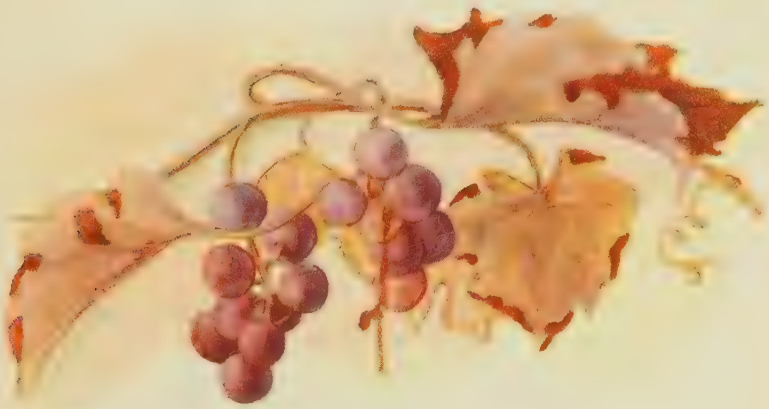
But the Rechabites turned away, saying, "We will drink no wine; for Jonadab, the son of Rechab, commanded us, saying, Ye shall drink no wine, ye nor your sons, for ever. And we obeyed the voice of our grandfather Rechab in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters; nei-

ther have we built houses, but we have dwelt in tents as he asked us. We have obeyed and have done according to all that he commanded of us. We have kept our father's law, and we have only come to Jerusalem to escape King Nebuchadnezzar's army."

When God told Jeremiah to offer the sons of Rechab wine, He knew very well the answer Jeremiah would get from them. He knew that these men were strong and fine and true, and He could not help grieving that His own people—those whom He had loved and protected, the children of Israel—could not be so true to Him as the Rechabites were to their father Rechab.

After God had told Jeremiah to reprove His own people, He gave the Rechabites a

great promise. He said to them: "Because ye have obeyed the command of Jonadab your father, and kept all his precepts and done according to all that he commanded you; therefore thus saith Jehovah of hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before Me for ever."



THIS IS MY FATHER'S WORLD

This is my Father's world,
And to my list'ning ears
All nature sings, and round me rings
The music of the spheres.
This is my Father's world;
I rest me in the thought
Of rocks and trees, of skies and seas,
His hand the wonders wrought.

This is my Father's world,
The birds their carols raise;
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's world,
He shines in all that's fair;
In the rustling grass I hear Him pass,
He speaks to me everywhere.

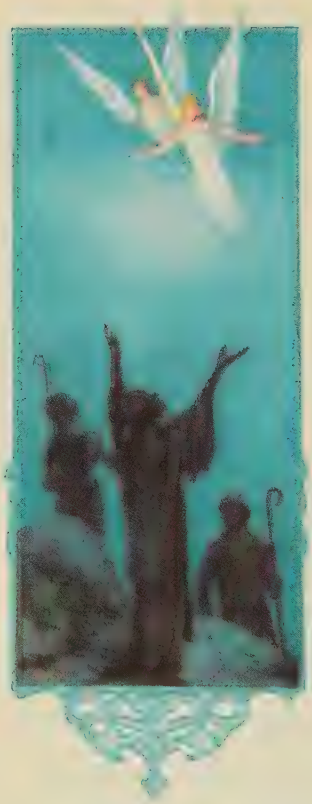
This is my Father's world;
Oh, let me never forget
That, though the wrong seems oft so strong,
God is the Ruler yet.
This is my Father's world;
The battle is not done,
For Jesus who died shall be satisfied,
And earth and heaven be one.

—*Maltbie D. Babcock.*

HEAVEN

Go, wing thy flight from star to star,
From star to luminous world, as far
As the universe spreads its flaming wall;
Take all the pleasures of all the spheres,
And multiply each through endless years,
One minute of heaven is worth them all.

—*Moore.*



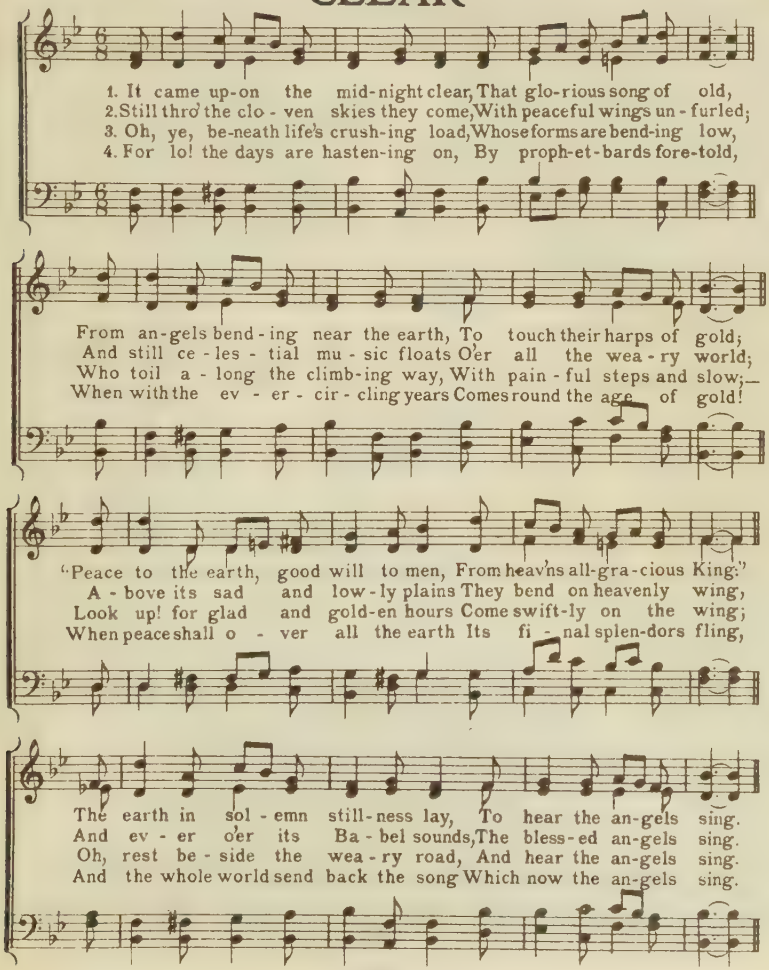
"PEACE ON EARTH, GOOD WILL"

"Still through the cloven
skies they come,
With peaceful wings
unfurled;
And still celestial
music floats
Over all the weary
world.

"Look up, the glad and golden hours
Come swiftly on the wing;
Oh, rest beside the weary road,
And hear the angels sing."

IT CAME UPON THE MIDNIGHT CLEAR

Rev. Edmund H. Sears. R. S. Willis.


1. It came up-on the mid-night clear, That glo-rious song of old,
2. Still thro' the clo - ven skies they come, With peaceful wings un - furled;
3. Oh, ye, be-neath life's crush-ing load, Whose forms are bend-ing low,
4. For lo! the days are hasten-ing on, By proph-et-bards fore-told,
From an-gels bend - ing near the earth, To touch their harps of gold;
And still ce - les - tial mu - sic floats O'er all the wea - ry world;
Who toil a - long the climb-ing way, With pain - ful steps and slow;—
When with the ev - er - cir - cling years Comes round the age of gold!
"Peace to the earth, good will to men, From heav'ns all-gra-cious King:"
A - bove its sad and low - ly plains They bend on heavenly wing,
Look up! for glad and gold-en hours Come swift-ly on the wing;
When peace shall o - ver all the earth Its fi - nal splen-dors fling,
The earth in sol - emn still-ness lay, To hear the an-gels sing.
And ev - er o'er its Ba - bel sounds, The bless-ed an-gels sing.
Oh, rest be - side the wea - ry road, And hear the an-gels sing.
And the whole world send back the song Which now the an-gels sing.

AN OLD CAROL

'Mid the darkness of the night,
Wondrous bright,
Dawned the Light, the very Light,
Very Light,
Came the Child, all meek and holy,
To a stable, poor and lowly.

In the manger see Him lie,
Oxen nigh,
Lord of earth and heaven high,
Heaven high,
Us poor mortals to deliver,
Comes the Lord, the mighty Giver.

Where the guiding star doth lead,
Go with speed,
Wise-men who His sign did heed,
See and heed.
Humble shepherds kneel before Him,
All the heav'nly hosts adore Him.

A picture appreciation of Jesus' busy life.

SOME GREAT LESSONS JESUS TAUGHT

And seeing the multitudes, He went up into the mountain: and when He had sat down His disciples came unto Him:

And He opened His mouth and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blssed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for My sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

Ye are the light of the world. A city set on a hill cannot be hid.

Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

Even so let your light shine before men; that they may see your good works, and glorify your Father Who is in heaven.

. . . . . .

Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

But I say unto you, Swear not at all; neither by the heaven, for it is the throne of God;

Nor by the earth, for it is the footstool of His feet; nor by Jerusalem, for it is the city of the great King.

Neither shalt thou swear by thy head, for thou canst not make one hair white or black.

But let your speech be, Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one.

. . . . . .

Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

But I say unto you, Love your enemies, and pray for them that persecute you;

That ye may be sons of your Father Who is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

For if ye love them that love you, what reward have ye? do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?

Ye therefore shall be perfect, as your heavenly Father is perfect.

. . . . . .

And why are ye anxious concerning raiment?
Consider the lilies of the field, how they grow; they toil not, neither do they spin:
Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.
But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?

. . . . . .

Judge not, that ye be not judged.
For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.
And why beholdest thou the mote that is in

thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye: and lo, the beam is in thine own eye?

Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

WE BELIEVE

We saw Thee not when Thou didst come
To this poor world of sin and death;
Nor yet beheld Thy cottage home
In that despised Nazareth;
But we believe Thy footsteps trod
Its streets and plains, Thou Son of God;
But we believe Thy footsteps trod
Its streets and plains, Thou Son of God.

We saw Thee not when lifted high
Amid that wild and savage crew;
Nor heard we that imploring cry,
"Forgive, they know not what they do!"
But we believe the deed was done
That shook the earth and veiled the sun;
But we believe the deed was done
That shook the earth and veiled the sun.

We gazed not in the open tomb
Where once Thy mangled body lay;
Nor saw Thee in that "upper room,"
Nor met Thee on the open way;
But we believe that angels said,
"Why seek the living with the dead?"
But we believe that angels said,
"Why seek the living with the dead?"

We walked not with the chosen few
Who saw Thee from the earth ascend;
Who raised to heaven their wondering view,
Then low to earth all prostrate bend.
But we believe that human eyes
Beheld that journey to the skies;
But we believe that human eyes
Beheld that journey to the skies.

—*Author Unknown.*

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IN THE SHADOW

Then cometh Jesus with them unto a place called Gethsemane, and said unto His disciples, Sit ye here, while I go yonder and pray.

And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.

Then saith He unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with Me.

And He went forward a little, and fell on His face, and prayed, saying, My Father, if it be possible, let this cup pass away from Me: nevertheless, not as I will, but as Thou wilt.

And He cometh unto His disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with Me one hour?

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Again a second time He went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, Thy will be done.

And He came again and found them sleeping, for their eyes were heavy.

And He left them again, and went away, and prayed a third time, saying again the same words.

Then cometh He to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Arise, let us be going: behold, he is at hand that betrayeth Me.

—Matt. 26: 36-46.

JESUS IN THE GARDEN

Night, with ebon pinion,
  Brooded o'er the vale;
All around was silent
  Save the night-wind's wail,
When Christ, the Man of sorrows,
In tears and sweat and blood,
Prostrate in the garden,
  Raised His voice to God.

Smitten for offenses
  Which were not His own,
He, for our transgressions,
  Had to weep alone;
No friend with words to comfort,
  Nor hand to help was there,
When the Meek and Lowly
  Humbly bowed in prayer.

"Abba, Father, Father,
If indeed it may,
Let this cup of anguish
Pass from Me, I pray:
Yet, if it must be suffered,
By Me, Thine only Son,
Abba, Father, Father,
Let Thy will be done."

—*Love H. Jameson.*

JESUS LIVING AGAIN

Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid Him.

Peter therefore went forth, and the other disciple, and they went toward the tomb.

And they ran both together: and the other disciple outran Peter, and came first to the tomb;

And stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying,

And the napkin, that was upon His head, not lying with the linen cloths, but rolled up in a place by itself.

Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed.

For as yet they knew not the scripture, that He must rise again from the dead.

So the disciples went away again unto their own home.

But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb;

And she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him.

When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposin Him to be the gardener, saith unto Him, Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away.

Jesus saith unto her, Mary. She turneth herself, and saith unto Him in Hebrew, Rabboni; which is to say, Teacher.

Jesus saith to her, Touch Me not; for I am not yet ascended unto the Father: but go unto My brethren, and say to them, I

ascend unto my Father and your Father, and my God and your God.

Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that He had said these things unto her.

When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you.

And when He had said this, He showed unto them His hands and His side. The disciples therefore were glad, when they saw the Lord.

Jesus therefore said to them again, Peace be unto you: as the Father hath sent Me, even so send I you.

And when He had said this, He breathed on

them, and saith unto them, Receive ye the Holy Spirit:

Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.

And after eight days again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then saith He to Thomas, Reach hither thy finger, and see My hands; and reach

hither thy hand, and put it into My side: and be not faithless, but believing.

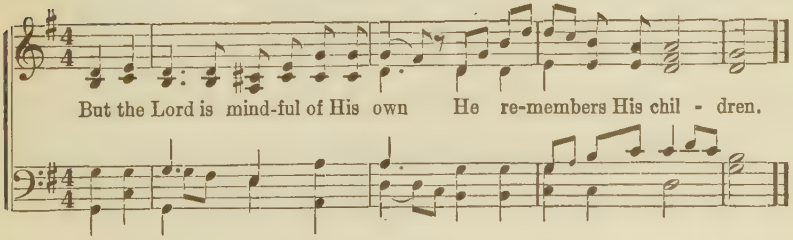
Thomas answered and said unto Him, My Lord and my God.

Jesus saith unto him, Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.

Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book:

But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name.

—John 20.



A COUNTRY WALK

And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem.

And they communed with each other of all these things which had happened.

And it came to pass, while they communed and questioned together, that Jesus Himself drew near, and went with them.

But their eyes were holden that they should not know Him.

And He said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad.

And one of them, named Cleopas, answering, said unto Him, Dost Thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?

And He said unto them, What things? And they said unto Him, The things concerning Jesus the Nazarene, Who was a prophet mighty in deed and word before God and all the people:

And how the chief priests and our rulers delivered Him up to be condemned to death, and crucified Him.

But we hoped that it was He who should redeem Israel. Yea, and besides all this, it is now the third day since these things came to pass.

Moreover certain women of our company amazed us, having been early at the tomb;

And when they found not His body, they came, saying, that they had also seen a vision of angels, who said that He was alive.

And certain of them that were with us went to the tomb, and found it even so as the women had said: but Him they saw not.

And He said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken!

Behooved it not the Christ to suffer these things, and to enter into his glory?

And beginning from Moses and from all the

prophets, He interpreted to them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they were going: and He made as though He would go further.

And they constrained Him, saying, Abide with us; for it is toward evening, and the day is now far spent. And He went in to abide with them.

And it came to pass, when He had sat down with them to meat, He took the bread and blessed; and breaking He gave to them.

And their eyes were opened, and they knew Him; and He vanished out of their sight.

And they said one to another, Was not our heart burning within us, while He spake to us in the way, while He opened to us the Scripture?

—Luke 24: 13-32.

JESUS GOING HOME

And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

Saying, The Lord is risen indeed, and hath appeared to Simon.

And they rehearsed the things that happened in the way, and how He was known of them in the breaking of the bread.

And as they spake these things, He Himself stood in the midst of them, and saith unto them, Peace be unto you.

But they were terrified and affrighted, and supposed that they beheld a spirit.

And He said unto them, Why are ye troubled? and wherefore do questionings arise in your heart?

See My hands and My feet, that it is I Myself: handle Me, and see: for a spirit hath not flesh and bones, as ye behold Me having.

And when He had said this, He showed them His hands and His feet.

And while they still disbelieved for joy, and wondered, He said unto them, Have ye here anything to eat?

And they gave Him a piece of broiled fish.

And He took it, and ate before them.

And He said unto them, These are My words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms concerning Me.

Then opened He their mind, that they might understand the scriptures:

And He said unto them, Thus it is written,

that the Christ should suffer, and rise again from the dead the third day.

. . . . . .

And He led them out until they were over against Bethany: and He lifted up His hands, and blessed them.

And it came to pass, while He blessed them, He parted from them, and was carried up into heaven.

—Luke 24: 33-52.

THE LORD IS MY SHEPHERD

The Lord is my shepherd, no want shall I
know,
I feed in green pastures, safe-folded I rest;
He leadeth my soul where the still waters flow,
Restores me when wand'ring, redeems when
oppressed.

Thro' the valley and shadow of death tho' I
stray,
Since Thou art my guardian, no evil I fear;
Thy rod shall defend me, Thy staff be my stay;
No harm shall befall with my Comforter
near.

Let goodness and mercy, my bountiful God,
Still follow my steps till I meet Thee
above;
I seek by the path which my forefathers
trod,
Thro' the land of their sojourn, Thy king-
dom of love.

—*James Montgomery.*

LAMB OF GOD

Lamb of God, I look to Thee:
Thou shalt my example be;
Thou art gentle,
meek and mild,
Thou wast once a little child.

I would be, Lord, as Thou art.
Give me Thine
obedient heart;
Thou art pitiful and kind,
Let me have
Thy loving mind.

Loving Jesus, gentle Lamb,
In Thy gracious hand I am;
Make me, Saviour,
what Thou art,
Live Thyself within my heart.

—Charles Wesley.

A HELPFUL PSALM

He that dwelleth in the secret place of the
Most High
Shall abide under the shadow of the Almighty.
I will say of Jehovah, He is my refuge and
my fortress;
My God, in Whom I trust.
For He will deliver thee from the snare of the
fowler,
And from the deadly pestilence.
He will cover thee with His pinions,
And under His wings shalt thou take refuge,
His truth is a shield and a buckler.
Thou shalt not be afraid for the terror by
night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in dark-
ness,

Nor for the destruction that wasteth at noon-
day.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the reward of the wicked.
For Thou, O Jehovah, art my refuge!
Thou hast made the Most High thy habita-
tion,
There shall no evil befall thee,
Neither shall any plague come nigh thy tent.
For He will give His angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the serpent shalt thou
trample under foot.

Because he hath set his love upon Me, therefore will I deliver him:
I will set him on high, because he hath known My name.
He shall call upon Me, and I will answer him:
I will be with him in trouble:
I will deliver him, and honor him.
With long life will I satisfy him,
And show him My salvation.

—Psalm 91.

PAUL

Away across the sea, in a city called Tarsus, a little boy was born. His name was Saul, and, even though he was born in Tarsus, he was a Hebrew. His father was a very wealthy man, and Saul was sent to the very best schools.

As he grew older his father wanted him to go to school at Jerusalem to a very great teacher there. The great teacher's name was Gamaliel, and no finer thing could be said of any one than that he was a pupil of Gamaliel.

When Saul was just a young man he learned about Jesus, but he did not believe on Him. He thought that all the people who did believe on Jesus and teach about Him should be punished, and Saul went about

the country helping to punish them himself.

Saul did not do these things to do wrong, but believed firmly that he was right.

One day he heard that some teachers had gone into the city of Damascus to teach about Jesus, and he made up his mind that he would put a stop to it. He went to the high priest at Jerusalem and asked for permission to punish those teachers, and after it was granted, started to the city of Damascus in order to carry out his plans. Other men went with him.

As they were going along the road a very strange thing happened. Suddenly there shone round about Saul a wonderful light. It was brighter than the light of the sun or the moon, and Saul fell to the earth. Just then a Voice spoke: "Saul,

Saul, why persecutest thou me?" Saul answered, "Who art thou, Lord?" And the Voice spoke again to him: "I am Jesus whom thou persecutest."

Saul went on to the city of Damascus, but he had changed his mind after he had talked with Jesus on the way—he came to believe on Him, and ever after preached for Him instead of against Him.

Saul's name was changed to Paul, and in the city of Damascus he preached until those who did not believe on Jesus tried to put him out of the city. The people treated him so badly that one night, in order to get him away from the city, his friends took a basket and tied ropes to it and let him down through the wall of the city.

After that time Paul traveled a very great deal in many different cities and coun-

tries telling the beautiful story of Jesus and His love. In almost every city and country he was persecuted. Many times he was put in prison and he suffered all sorts of torture, but he never turned his back on his King.

Once when he was in the city of Jerusalem he was taken prisoner. A great mob had gathered, and they were going to put Paul to death, but there were some officers that hurried him away to prison and left him bound.

There were a number of men in the city of Jerusalem that vowed they would neither eat nor drink until after they had killed Paul, and a boy, a nephew of Paul's, heard these people tell what they were going to do. He ran as quickly as he could to the prison and told his uncle

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about the men and their vow. Paul sent for the guard and told him, and the guard decided that he would send Paul by night to another city. At the city of Cæsarea, Paul was called before the king, and the king asked Paul to tell him about the trouble.

PAUL BEFORE KING AGRIPPA

And Agrippa said unto Festus, I also could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing with the chief captains and the principal men of the city, at the command of Festus Paul was brought in.

And Festus saith, King Agrippa, and all men who are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed nothing worthy of death: and as he himself appealed to the

emperor, I determined to send him.
Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, King Agrippa, that, after examination had, I may have somewhat to write.
For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.
And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:
I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews:
Especially because thou art expert in all cus-

toms and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

My manner of life then from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews;

Having knowledge of me from the first, if they be willing to testify, that after the straitest sect of our religion I lived a Pharisee.

And now I stand here to be judged for the hope of the promise made of God unto our fathers;

Unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king!

Why is it judged incredible with you, if God doth raise the dead?

I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.

And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them.

And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.

Whereupon as I journeyed to Damascus with the authority and commission of the chief priests,

At midday, O king, I saw on the way a light

from heaven, above the brightness of the sun, shining round about me and them that journeyed with me.

And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad.

And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.

But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee;

Delivering thee from the people, and from the Gentiles, unto whom I send thee,

To open their eyes, that they may turn from

darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

For this cause the Jews seized me in the temple, and assayed to kill me.

Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets of Moses did say should come;

How that the Christ must suffer, and how that He first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

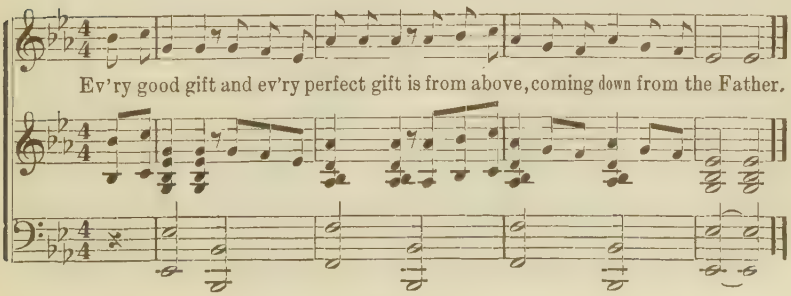
. . . . . .

And the king rose up, and the governor, and Bernice, and they that sat with them:

And when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds.

And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

—Acts 25: 22—26: 23, 30-32.



PAUL WRITES HIS OWN STORY

"Of the Jews five times received I forty stripes save one.

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep;

In journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

In labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

The God and Father of the Lord Jesus, He Who is blessed for evermore knoweth that I lie not.

In Damascus the governor under Aretas the king guarded the city of the Damascenes in order to take me:

And through a window was I let down in a basket by the wall, and escaped his hands."

Some time after this Paul made the trip to Rome, and while he was there in prison he wrote wonderful letters to the people whom he had met in the different places and told of the hardships that he had seen, but he would not give up the name of Christ in order to have an easy time on earth.

After he had become an old man a wicked ruler caused his death, and just before Paul was taken to the scaffold he said: "I have fought a good fight, I have kept the faith."

—2 Cor. 11: 24-33.

MAKE THE WORLD BETTER

Don't brood over yesterday's sorrow,
Make the world better to-day;
Don't fear what may be on the morrow,
Make the world better to-day.

Be true in your own little corner,
Make the world better to-day;
Then sheaves in His kingdom you'll garner,
Make the world better to-day.

To find richest pleasure in duty,
Make the world better to-day;
To shine with the King in His beauty,
Make the world better to-day.

Oh, make the world better to-day,
Help some one along life's way;
Just do a good deed
For some one in need—
Oh, make the world better to-day.

—*E. O. Baird.*

THE GREATEST WORD

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up;

Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

Rejoiceth not in unrighteousness, but rejoiceth with the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.

For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away.

When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.

For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.

But now abideth faith, hope, love, these three; and the greatest of these is love.

—*Paul's Letter to the Corinthians* (1 Corinthians 13).

For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.

—John 3: 16.

A PRAYER PSALM

Blessed is he that considereth the poor:
Jehovah will deliver him, and keep him alive,
And he shall be blessed upon the earth;
And deliver not thou him unto the will of his enemies.
Jehovah will support him upon the couch of languishing:
Thou makest all his bed in his sickness.
I said, O Jehovah, have mercy upon me:
Heal my soul; for I have sinned against Thee, saying,
When will he die, and his name perish?
And if he come to see me, he speaketh falsehood;
His heart gathereth iniquity to itself:
When he goeth abroad, he telleth it.
All that hate me whisper together against me;
Against me do they devise my hurt.

An evil disease, say they, cleaveth fast unto
him;
And now that he lieth he shall rise up no more.
Yea, mine own familiar friend, in whom I
trusted,
Who did eat of my bread,
Hath lifted up his heel against me.
But thou, O Jehovah, have mercy upon me,
and raise me up,
That I may requite them.
By this I know that Thou delightest in me,
Because mine enemy doth not triumph over
me.
And as for me, Thou upholdest me in mine
integrity,
And settest me before Thy face for ever.
Blessed be Jehovah, the God of Israel,
From everlasting and to everlasting.
Amen, and Amen.

—Psalm 41.

A RUNAWAY SLAVE

It was a bad thing in the days of the apostle Paul to be a slave, and to be a runaway slave was the worst thing possible, for if the runaway were ever caught he was sure to be sent home to his master and pay the penalty with his life.

Onesimus was a slave. His master, Philemon, was a Christian, and belonged to the church in Colossæ. Onesimus was a pagan. One day as Onesimus was working a very wicked thought came into his mind. He wanted to run away, and he planned to take some of his master's money in order to take care of himself. He thought if he could only get to Rome that no one would ever discover him. He had to be very careful, because when a slave ran

away people soon began to be on the look-out for him, but Onesimus finally reached Rome in safety.

It would be pretty hard to imagine just how he looked, or just how low he had fallen, because in those days even the people who were considered the best and most highly educated were not very high-class, and it is very probable that Onesimus mixed with the very lowest type of people. It is just possible that some Christian who had seen him at the home of Philemon in Colossæ met him on the streets in Rome and had pity on him and did not tell of his whereabouts. And it is possible that this same Christian cared for him and helped him to better ways of living.

In the city of Rome at that time there lived

a man who was a great preacher. He was a prisoner now, but not a criminal; indeed, he had committed no offense for which he should be kept in prison. But there was no justice in that land so far as Jesus and His followers were concerned, and Paul, for that was the man's name, had been taken and falsely accused. He would have been put to death, but the rulers feared to do that, for Paul was a Roman citizen, and he had appealed to Cæsar for protection.

In Rome he was allowed to live in his own hired house, and for quite awhile he preached to those with whom he came in contact. Sometimes there were little crowds at his home, sometimes he was in public gatherings.

Some one who knew the great power of Paul's

preaching met Onesimus and begged him to go and hear him, and as the slave listened he believed; he was brought face to face with the great crime which he had committed in stealing from his master and in running away from him.

Paul told him that Jesus could make all men free, and that was what the slave wanted most of anything in the world—to be free.

Onesimus talked with Paul and told him of the wrong which he had done to his master. And as Paul looked at the slave he saw that he was more than an ordinary man; he saw that the slave was fitted to be a leader instead of a slave. But Paul also knew that this man belonged to Philemon in Colossæ.

Paul thought of the matter a great deal; he

wanted so much to keep Onesimus in Rome with him; he wanted to have Onesimus near him because he liked the character of this man who admitted that he had wronged his master. He planned that he would send a letter to Philemon asking that Onesimus be released. However, he told Onesimus that he himself must return to his master, "but," he said, "I will write and ask him to let you stay in Rome with me, for you will be useful in spreading the gospel."

It was such a beautiful letter—that one from Paul to Philemon. In it he told Philemon of his love and prayers for him. He said: "I have much joy and comfort in thy love." And then he told Philemon of the change in the slave. He said: "Once he was unprofitable to thee, but now he is profit-

able to thee and to me." He said: "Philemon, I fain would have kept him with me, but without thy mind I would do nothing. If he hath wronged thee at all, or oweth thee aught, put that to my account. I, Paul, write it with my own hand; I will repay it."

After Paul had written his letter he asked another of his strong men to go with Onesimus back to Colossæ. Philemon was only too glad to do what Paul asked, and the runaway slave became his faithful and beloved brother.

A PRAISE PSALM

God be merciful unto us, and bless us,
And cause His face to shine upon us;
That Thy way may be known upon earth,
Thy salvation among all nations.
Let the peoples praise Thee, O God;
Let all the peoples praise Thee.
Oh let the nations be glad and sing for joy;
For Thou wilt judge the peoples with equity,
And govern the nations upon earth.
Let the peoples praise Thee, O God;
Let all the peoples praise Thee.
The earth hath yielded its increase:
God, even our own God, will bless us.
God will bless us;
And all the ends of the earth shall fear Him.

—Psalm 67.

JOHN'S VISION

And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more.

And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

And I heard a great Voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God:

And He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor

pain, any more: the first things are passed away.

. . . . . .

And He said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit these things; and I will be his God, and he shall be My son.

—Rev. 21: 1-7.

O GOD, I THANK THEE

O God, I thank Thee for each sight
  Of beauty that Thy hand doth give;
For sunny skies and air and light;
  O God, I thank Thee that I live.

That life I consecrate to Thee,
  And ever, as the day is born,
On wings of joy my soul would flee,
  And thank Thee for another morn;

Another day in which to cast
  Some silent deed of love abroad,
That, greatening as it journeys past,
  May do some earnest work for God.

Another day to do, to dare,
  To use anew my growing strength;
To arm my soul with faith and prayer,
  And so reach heaven and Thee at length.

—*Caroline Atherton Mason.*

BOASTFUL LIPS

Boast not thyself of to-morrow;
For thou knowest not what a day may bring forth.
Let another man praise thee, and not thine own mouth;
A stranger, and not thine own lips.

—Prov. 27: 1, 2.

A LESSON

Go to the ant, thou sluggard;
Consider her ways, and be wise:
Which having no chief,
Overseer, or ruler,
Provideth her bread in the summer,
And gathereth her food in the harvest.
How long wilt thou sleep, O sluggard?
When wilt thou arise out of thy sleep?
Yet a little sleep, a little slumber,
A little folding of the hands to sleep.

—Proverbs.

Remember also thy Creator in the days of thy youth,
Before the evil days come, and the years draw nigh,
When thou shalt say, I have no pleasure in them.

Keep thy tongue from evil,
And thy lips from speaking guile;
Depart from evil, and do good;
Seek peace, and pursue it.

My son, if sinners entice thee, consent thou not.
Enter not into the path of the wicked,
And walk not in the way of evil men.

Thy word is a lamp unto my feet,
And a light unto my path.
I have sworn, and have confirmed it,
That I will observe thy righteous ordinances.

WE PLOUGH THE FIELDS, AND SCATTER

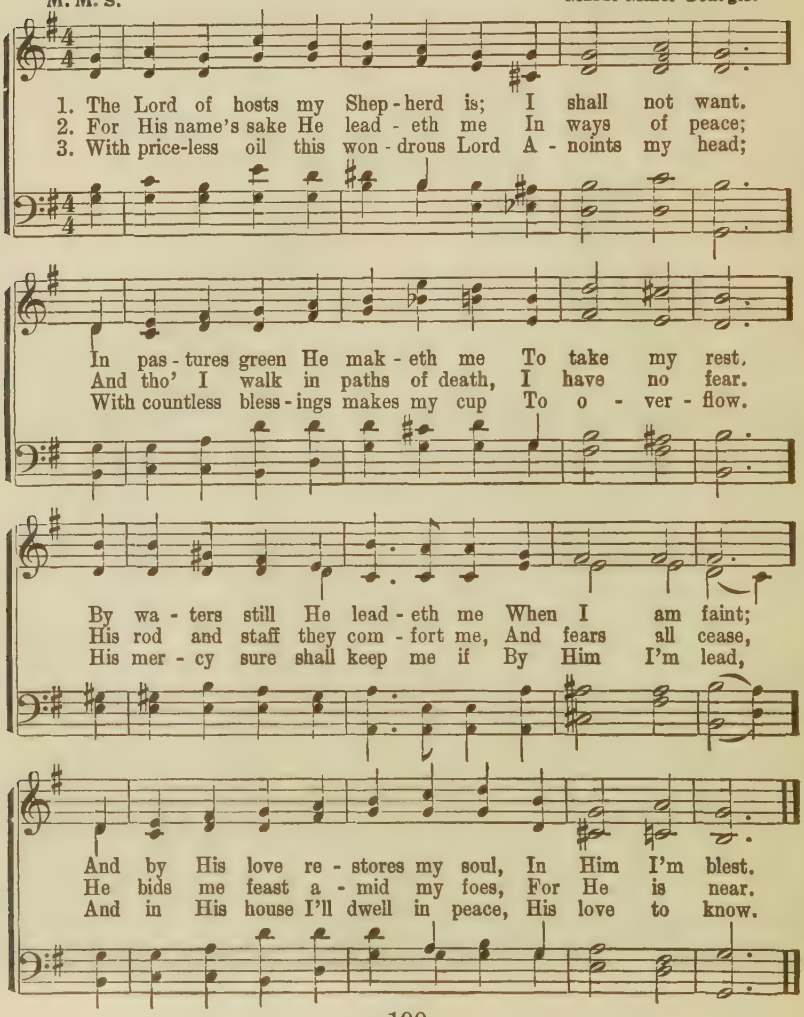
We plough the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft, refreshing rain.

He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey Him,
By Him the birds are fed;
Much more to us, His children,
He gives our daily bread.

—*Mathias Claudius.*

TWENTY-THIRD PSALM

M. M. S. Mabel Miller Sturgis.


1. The Lord of hosts my Shep - herd is; I shall not want.
2. For His name's sake He lead - eth me In ways of peace;
3. With price-less oil this won - drous Lord A - noints my head;
In pas - tures green He mak - eth me To take my rest.
And tho' I walk in paths of death, I have no fear.
With countless bless - ings makes my cup To o - ver - flow.
By wa - ters still He lead - eth me When I am faint;
His rod and staff they com - fort me, And fears all cease,
His mer - cy sure shall keep me if By Him I'm lead,
And by His love re - stores my soul, In Him I'm blest.
He bids me feast a - mid my foes, For He is near.
And in His house I'll dwell in peace, His love to know.

LIST OF BIBLICAL WORDS

For convenience, we append this table of Biblical names. Authority for pronunciation is the new American Standard Revised Version of the Bible.

Abinoam—a-bĭn'ŏ-ăm.
Agag—ā'găg.
Agrippa—a-grĭp'pa.
Ahab—ā'hăb.
Alpha—ăl'fa.
Amalekites—ăm'a-lek-ītes.
Amorites—ăm'or-ītes.
Artaxerxes—ar-ta-zerks'ēs.

Babylon—băb'y-lon.
Barak—bā'rak.
Benjamite—Bĕn'ja-mīte.
Bernice—ber-nī'ce.
Bethany—bĕth'a-ny.
Bethel—bĕth'el.

Cæsar—cæ'sar.
Canaan—cā'naan.
Cleopas—clē'o-păs.
Colossæ—co-lŏs'sæ.
Corinthians—co-rĭn'thĭ-ănş.

Damascus—da-măs'cus.
Darius—da-rī'us.
Deborah—dĕb'o-rah.

Edom—ē'dom.
Egyptian—e-ġĭp'tian.
Ehud—ē'hud.
Emmaus—em-mā'us.
Ephraim—ē'phra-ĭm.
Ezra—ĕz'ra.

Felix—fē'lix.
Festus—fĕs'tus.

Gamaliel—ga-mā'li-el.
Gentiles—ġĕn'tīles.
Gilgal—gĭl'găl.

Haroseth—hā'ro-shĕth.

Isaiah—ī-sā'iah.
Israel—ĭs'ra-el.

Israelites—ĭs'ra-el-īteş.

Jabin—jā'bin.
Jeremiah—jĕr'e-mī'ah.
Jericho—jĕr'i-chō.
Jonadab—jŏn'a-dăb.
Jordan—jôr'dan.
Judæa—jū-dæ'a.
Judah—jū'dah.

Kedesh—kē'desh.
Kedesh-naphtali—kē'desh-năph'ta-lī.
Kish—kĭsh.
Kishon—kī'shon.

Lappidoth—lăp'pī-dŏth.
Levites—lē'vītes.

Magdalene—măg'da-lē'nē.
Mizpah—mĭz'pah.

Nebuchadnezzar—nĕb'ū-ĕhăd-nĕz'zär.
Nazarene—năz-a-rēne'.
Nazareth—năz'a-rĕth.

Omega—o-mē'ga.
Onesimus—o-nĕs'i-mŭs.

Philemon—phī-lē'mon.

Rabboni—răb-bō'nī.
Rahab—rā'hăb.
Ramah—rā'mah.
Rechab—rē'ehăb.
Rechabites—rē'ehab-ītes.

Sisera—sĭs'e-ra.
Solomon—sŏl'o-mon.

Tabor—tā'bor.
Tarsus—tär'sŭs.

Zebulun—zĕb'u-lŭn.
Zion—zī'on.